HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

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ANTI-SLAVERY.

Alvan Stewart's Speech,

AT THE LATE ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Alvan Stewart, Esq. Chairman of the Executive Committee of the New-York State Anti-Slavery Society, moved a resolution,

"That the Congress of the United States, in laying the petitions of hundreds of thousands of citizens, on the subject of slavery, upon the table, 'without debate, reading, reference or printing, and with no further action whatever thereon,' has been guilty of an alarming violation of the federal constitution."

Mr. Stewart said he was not unaware of the difficult situation of the speaker whose lot it was to occupy the latter part of the 4th hour of a confined meeting. But remembering that we come together but once a year for this object, he would request those who might feel a little weary to draw once more on their patience, while we consider still further the claims of suffering humanity. He did not intend to inflict upon the audience a dry disquisition on constitutional law, with precedents and authorities running back to the first forenoon of time, to support the sacred right of petition. The life of every individual is a perfect illustration of the whole subject of petitioning. The first cries of infancy are but petitions of a sufferer who cannot by language express his wants. Petition is the language of want, of pain, of sorrow, of man in all his sad variety of woes, imploring relief at the hand of some power superior to himself. Petitioning is the foundation of all government, and of all the administrations of law.—Whatever be the form of the government, whether a republic, monarchy, despotism or universal mobocracy, it has to be carried on by a series of petitions and requests, that are either granted or denied. From the family to the school district, and from the school district to the U. S. capitol at Washington, it is all done by petitions. The father of a family does not *grant* all the petitions of his little subjects, but he *hears* all, or he is unworthy of the name of father. Your common council here in New-York, sit almost the year round, to hear and dispose of petitions. Your county supervisors, even your commissioners of excise, the sources of the mighty RUM-POWER, act as they are moved by petitions. Go into the court of common pleas, the supreme court, to chancery, where millions of dollars are changing hands by their adjudications, it is all by petition. Our rights of the most sacred character are constantly gained and secured by petition. The legislatures of twenty-six states sit from three to six months yearly, to hear all petitions, however unreasonable or absurd. None goes away unread or unheard. When, until this memorable case of slavery came up, did Congress ever refuse to receive and act upon a petition?

There was a man who lost a horse during the revolutionary war, and he undertook to get paid for it out of the U. S. treasury; so he petitioned, and petitioned, as long as he lived, and after his death, his widow petitioned, from year to year, and all their petitions were received, and read, and referred, and considered, and reported on, and after many years they got their money.

There was a man, who lost a slave's limb in the last war, by exposure around the ramparts of cotton bags at New-Orleans. This man petitioned, not for the slave, but for the mere portion of a slave, and his petition was received, read, referred, reported on, debated, and finally decided by the united wisdom of that august assembly.

But in the year 1837, Congress ventured on this bold and tremendous step,—a step which would overthrow the Autocrat of Russia, or cost the Grand Seignior of Constantinople his head—of refusing to consider the petitions of the people. It has been reserved for a republican government, in a land boasting of its freedom, to set the first precedent of refusing petitions. I say refusing petitions, because it is an insult to say that petitions are received when by your rule they are neither read nor considered, but laid down to commune with mahogany or pine wood of which the Congressional tables are built. No man can be found so low in pettifogging as to say that such a paltry piece of chicanery as this will save the constitution.

The manner in which this act of violating the constitution was done, at open noon day, has in it something of boldness and daring that stands alone in the annals of free government, It was discovered by those who were determined to put down Mr. Slade, who had just begun his argument, that there was another great constitutional principle standing in the way; and that was the liberty of speech, which the constitution has equally secured to every man in an act of Congress. They understood very well that before the sacred right of petition so solemnly guarantied by the constitution could be broken down, the liberty of speech must be destroyed. The sixty-four noble hearts, who finally voted in the negative on Mr. Patton's gag law, having the constitution, and the right, and the good sense of the nation, all in their favor, would have protracted the debate till this hour. The object was to suppress *all* discussion, and therefore the parliamentary GAG was applied, not to cut short a protracted debate—which is its only legitimate use, but in the beginning of the business, to forestall debate altogether. Slavery could not endure the light that would have rolled over the land from this discussion. The gag, then, was placed in the mouth of Congress, and now, speechless and silent, the deed of darkness was committed at noonday, and this right, hitherto supposed to be so old, so heaven-deeded, so unquestioned and unquestionable that our fathers did not think it necessary to place a guaranty of it in the first draft of the federal constitution—because they said no man who was out of an insane hospital would ever have the hardihood to deny it—this sacred right was at one blow denied, destroyed and trodden under the feet of slavery.

See now, from all quarters of the world petitions pouring into that ear which is never dull of hearing. And then see the American Congress close its ear and its heart against the cry of distress. O, that 21st of December, the shortest and darkest day of the year, let it not stand on my country's calender. Let the imprecation of holy Job rest upon it. Let that day be darkness, let darkness and the shadow of death stain it, let it not be joined to the days of the year, let it not come into the number of the months. For on that day was the constitution of our country publicly immolated. To do what? Not to resist or keep out some insiduous proposal, calculated to subvert the first principles of our republican institutions and turn our free government into a monarchy. Bold measures may sometimes be well adopted in a great exigency. There is a law higher than the constitution itself, the law of national safety. But no such thing had occurred. The object was simply to get rid of the petitions of some two or three hundred thousand American men and women in behalf of human liberty! praying Congress to do what nobody really doubts they have the power to do. Last year they rejected the petitions of slaves. This year they have rejected the petitions of us all. I don't know but that is the way they intend to make us all free and equal alike, by placing us on the same level with the slaves.

Many who never had their petitions denied a hearing before, were now roused.—And finding their own paper dishonored, they applied to their state legislatures to endorse for them. But Congress is not moved. As they have treated us, they treat sovereign states.

There has been a sort of moral cowardice among our rulers, and I do not know but I ought to say, physical cowardice too. I am sorry to say it before an American audience, but truth compels me. I have no doubt there are many men among them who long to do what we ask, but they dare not act, for fear of assassination. When such a man as John Quincy Adams, who seems to stand as the solitary representative of all that is left of the republic—when such a man says, as he said, "I shall make such a motion to-day, because I know not that I shall be allowed to live to make it on another day,"—when Mr. Slade made his motion, and it was said by a slaveholding member of Congress, that if any body should repeat that, he should swing for it, we may see that Congress itself needs to be emancipated from the power of slavery, as much as the slave himself.

I regard this as a just retribution on our guilty nation, that has become so recreant, so lost to liberty and to honor and justice, that the only hope of its being reclaimed is in the loss of some of her own rights, that she may at last sympathize with the down-trodden slave.

Let us look again at the reason why the South will not have the petitions referred. Suppose now that the petitions were referred, and that a committee was appointed for the purpose of a real and thorough investigation into the nature and effects of slavery. Let that committee be friendly to justice and determined to do their duty, and clothed with power to send for persons and papers all over the United States. Do you believe slavery could bear such an investigation? Do you believe it could stand under the withering glare of such a report?—Could the apologists for slavery, the reverend and learned authors who are employing their time and talents to make books and fill the religious papers with defences of "southern institutions"—could they bear the light of this report? No, never. What would be the judgment of that committee, and of the world? That report would not be made in a pamphlet of seven or eight pages, just to give the subject a go-by. It will be a volume, of hundreds of pages, and when that report appears, slavery will instantly die.

What will be in that report? How will it be made up? What are the materials of such a report, and how are they to be obtained? Let us look at it a little.

In the first place this committee should send for all the codes of slave laws, of the several states and of the United States.—Bring up now those statute books of blood and crime, and you will find them full of high treason against God and against humanity. Laws made by the very men who claim this property under those laws. And what do they establish? Why, power, irresponsible power, of man over man. This is the beginning and the end, the pervading spirit of the whole code, from beginning to end. Name the civil right which these laws secure to the slave! There are none, there is no recognition of a single right in the slave.

What is the sustenance which these laws claim for the black man, as the only legal compensation for a life of compulsory toil? Read the words—"one peck of corn per week"—that is, two shillings a week, or about six mills for each meal. Our northern horses [a laugh] pardon me, I do not intend to be low; it touches humanity, and cannot be low;—I was saying our northern horses must have at least twenty-five cents *per day* in oats—or fourteen shillings per week. The keeping of one northern horse is equal to that of fourteen southern slaves. There is no man in a laborious employment here, who does not pay a dollar and a half to two dollars a week for his board. Does a northern man eat fourteen times as much as one at the South? No, but the saving is in the quality and cost of the food. Figures will tell you, that in the article of keeping alone, the master of 200 slaves will make a saving of $314 a week, barely by the deductions from the poor slave's stomach. This in a year would make the pretty sum of sixteen thousand dollars, pinched out of these wretched men! The whole world would cry out, "O, inhumanity!" But until such an investigation can be made, I fear this nation will not believe the fact, although we show it in the very statute books at the South. Very probably there are numbers here to-day, who will set all this down as abolition slang, not worthy of belief or regard. But if they could see the evidence brought out in a Congressional report, the whole nation would cry out, in a voice that might almost rend the rocks, for the speedy abolition of this detestable system.

There is another thing which we should find in these statute-books of the slave states. No black man can, in any circumstances, be a witness against a white man. Hang that fact up before the nation and the world. Add to it, that by the slave code no marriage can be binding between a slave and his wife, but may be dissolved at any moment by the arbitrary will of the master. Then again, the parent has no authority over his child, to train or govern him according to the law of God. Hang that up to view. Go on, now, and make a full synopsis of these laws. You will find, however, that they have made provision for hanging the man who shall murder a slave. Now, then, let the committee summon all the clerks of the counties throughout the slave region, to bring their records, and certify whether there has ever been a single instance of a master being hanged for the murder of a slave. Yet in North Carolina, not long since, two white men were hung for merely coaxing a slave away from his master. And I suppose a single sheet would contain a list of all the cases on record, of punishment inflicted on masters for cruelties or injuries inflicted on their slaves.

Next, I would have the committee of Congress call up ten experienced planters from each of the slave states, to testify what is the political economy of slavery. I would require them to state, as honest men, whether the question has not been often discussed among them, which is the most profitable,—to work slaves to death in five years, when cotton is fourteen cents per pound, or to work them twenty years, with cotton at ten cents. Inquire of them, whether one third of the plantation slaves are not let out to tenants, whose only interest is to get of those poor creatures the greatest possible amount of labor with the least possible expense for subsistence and comfort. And yet we have men among us, who have rolled through the South in the public conveyances, and seen the well-fed servants at the hotels, and then come back and tell you they know all about slavery, for they have been there, and the slaves are the happiest class of beings in the world.

Next I would send for some men of a class that I believe it is Patrick Henry describes as the *feculum* of creation, the scrapings of humanity,—the slave drivers, northern men who have sold themselves, body and soul, to carry on this dreadful business in the detail. I would interrogate them as to the various modes of subduing a refractory spirit, of finding out whether a slave is sick or feigns sickness, and all the various expedients of cruelty by which an overseer tries to build up the reputation of a great labor getter.

Let our Congressional committee then send for a hundred free men of the slave states, who have never owned a slave themselves, nor their relations, and let them tell what they know about the cruelties and pollutions incident to the system of slavery.

Then I would send for a hundred free colored men, who should be allowed for the first time, under the security of the strong arm of the nation, to testify of their wrongs. Let him tell how often and by what hair-breadth escapes he has avoided being kidnapped into slavery. Let him turn to that law which allows the magistrate to exile a free colored man from his country, on ten days' notice, unheard, untried, without cause, without compensation, as passion or caprice may dictate, with confiscation of his estate, and if he refuses to go, to be sold as a slave, and his children after him forever.

Then I would have them call for a hundred of the ten thousand fugitive slaves, that have found a refuge in Canada, under the government of a hereditary monarch, from the tender mercies of our republican institutions. Let them tell of hopes crushed and hearts broken, of what they endured in slavery, and of the sufferings and anxieties through which they have passed while in the pursuit of liberty.

Then I would have brought up before the committee a hundred slaves from the cotton fields and the sugar houses, who should give ocular demonstration of what slavery is. I would have them freed, and protected by a strong force, and then they should show their persons abused, their limbs mutilated, their brands and gashes, their backs cut from the shoulder to the heels with republican stripes.

When the committee have gathered all the information in their power, let it be embodied in a report. It would make a volume of a thousand pages. Then send that report through the land. Let the mails burst and the stages groan with the mighty load, telling the naked truth on this subject, in an official and authentic form;—and I tell you, slavery never lifts its abominable head again. All that the nation wants is to have a case once made out to their conviction, that slavery *is what abolitionists charge it to be*, and our work is done. Hitherto we have not been able to make out what the nation would acknowledge as a case. They want it demonstrated by evidence under the great seal of a national inquest. Only give us that, and the slaveholders will turn and hide themselves, if possible, in the dens and caverns of the earth, for shame.

As to those petitions, now piled up in monumental security, the slaveholders doubtless hope we shall forget them. Shall a mother forget her sucking child? Shall a christian forget his God? Then may anti-slavery men forget these petitions. They are the entombed philanthropy of this nation. They are the enshrouded glory of our age. They cannot be forgotten. They will be saved. If another general deluge were to sweep the earth, these petitions would rise above the flood and float over the wreck of all human affairs, as the sacred ark of freedom and mercy. They will rise again from their tomb. They will yet appear before Congress, and Congress will recoil at their presence. We have heard of the great library in Egypt, of seven hundred thousand volumes; but here is a library of seven hundred thousand authors, and all on one subject, all for humanity, and there is not a trifling thought or an insignificant word in all that vast collection.

We have been altogether too cold on this subject. We once had six hundred and forty—(thousand? no, six hundred and forty men) impressed by the British on board their men-of-war. And the whole nation cried, "To arms." Probably many of these men were in fact English. They were none of them in the bonds of irresponsible power. They were always under the protecting care of British law; and British humanity looked on and stood ready to procure redress if they were used with cruelty. But the nation would not have even six hundred and forty citizens deprived of their liberty and compelled against their own free choice to serve a foreign power. And not less than twenty thousand lives were lost, and a hundred and thirty millions of money expended—and it was thought to be all proper, for the defence of human rights. Those of this assembly, who were then on the stage of action, will remember when the army of arms, the long line of death stretched from Chicago to Castine, and the whole nation was arranged to fight for those six hundred and forty seamen, whose only injury was in doing duty against their will on board British ships.

[Mr. S. here added a graphic description of the origin of the Florida war and Osceola's revenge, and closed by urging, with much force, the zealous prosecution of the business of petitioning, to be followed up, with constancy and perseverance, on all occasions, from year to year, until the end is gained.]

Rev. Luther Lee.

We referred in our last, to the very able lecture of this devoted friend of the slave, which was delivered before the Convention at Utica, on the 2d ult. It was one of the most clear and convincing efforts against slaveholding that we ever heard. We hope Mr. Lee will comply with the vote of the Convention, and furnish it for publication. The following sketch of it is from the Friend of Man.—*Zion's Watchman.*

Mr. Lee entered at once into his work, and gave notice that he should endeavor to sustain the two following propositions: 1st, that slavery is sin; 2nd, that no circumstances can justify it.

1. SLAVERY IS A SIN.—1. This he argued, in the first place, from *the oneness of human nature.*—If human beings had been created at different periods, there might have been some pretext for slavery—some ground for supposing that one race of mankind were inferior to another. But the perfect equality resulting from the oneness of human nature, cuts off all pretensions of this character.

2. Slavery contravenes the right of the Creator over the souls he has made, and annuls the moral law, which always supposes a free subject. The enslaver denies human liberty, and therefore denies the moral government of God.

3. Slavery is forbidden in the word of God. "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." "The law was made for manstealers." If the Hebrew might not enslave a Hebrew, can it be right for a Christian to enslave a Christian? Are the ties of holy brotherhood less binding under the new dispensation, than the old?

4. Slavery is wrong because there is no rule to determine which shall be the slave, and which the slaver. The "curse of Cain" furnishes no rule. The descendants of Cain inhabit the land of Canaan, in Asia, *not* Africa. The capture of prisoners of war, furnishes no rule; for then our American and British soldiers and commanders, when captured, may be rightfully enslaved. The color of the skin furnishes no rule. If men may be enslaved because they are black, then it would be right to go into the heart of Africa again, and enslave the inhabitants. It would be right to re-enslave the free people of color among us. Since therefore there is no rule to determine who shall be slaves and who enslavers, it follows that *no one has a right to be an enslaver.*

5. Slavery is sin because it makes the child answer for the condition of the parent. The children follow the condition of the mother. "*They* have eaten sour grapes, and the children's teeth are set on edge." Slavery revives this proverb, which God has solemnly disannulled.

6. Slavery annihilates the marriage institution. If you take the ground that slave marriages are *really* marriages in the sight of God, then we know that slavery puts asunder those whom God has joined together. But if, on the other hand, you deny that slaves *can* marry or *are* married, then, of course, you deny that marriages can consist with the institution of slavery. Take which horn of the dilemma you please, and the result is the same. Slavery subverts the institution of marriage, and is consequently sin.

Mr. Lee here read over the form of marriage prescribed by the Methodist Episcopal church, interspersed with remarks which showed plainly that the slaves cannot be married without making promises implying their rights and freedom. In order to accommodate the institution of marriage to the slave husband, he must be made to respond promises which render the whole ceremony a mockery.—Do you choose this woman to be your wife? Massa says I must, or may! Will you provide for her in sickness and in health? No! Her massa will do that! Will you cleave unto her until death do separate? Just as massa please about that!

7. Slavery disannuls the obligations between parents and children. Under this head Mr. Lee introduced a slave parent dedicating his child to *God* according to the usages of the M. E. Church. How could *he* promise to train up the child for God and for heaven, when *slavery* bids him train it up for his *massa*, and for the market?

II. No "circumstances" can justify slavery.

Because no "circumstances" can justify what is wrong. If circumstances could justify *one* moral wrong, then they might justify another moral wrong—and another—and another—and *all* moral wrong!

If slavery be wrong at all, it is a moral wrong, because the act of enslaving is the act of one moral being towards another moral being. If the wrong of such acts is not *morally* wrong, then there is no such thing as moral wrong in the actions of men towards each other.

Our minutes do not enable us to pursue further the outlines of Mr. Lee's lecture. But it rose in interest and animation to the close. He spoke of our "measures" and answered sundry objections. Among other things it is said, that this subject is unusually EXCITING! Well! Be it so! What does that prove? Why, simply that it is a subject which presents unusually STRONG CLAIMS to the sympathies, the consciences, the intellects, and the interests of rational and moral beings. You *cannot* excite human nature a great deal with a subject which possesses no strong claims to its attention and regard! [The objection then becomes a loud note of remonstrance against the stupidity and the inhumanity which gives it an utterance in the shade of an *objection.* The subject is an *exciting* one! How dead then must that soul be that can not be excited even to the tone of intelligent inquiry by such pre-eminently strong claims!]

The sketch we have given of Mr. Lee's lecture is a very lame and imperfect one. We hope it will be written out by the speaker himself, in answer to a call of the convention for a copy for publication. We consider it one of the most clear, compact, logical arguments on the subject, we have ever yet heard. Our readers will be interested to know that the lecturer is a very recent convert to our doctrines. Absorbed in other important discussions, he had heard or read little or nothing from modern abolitionists. The course of the Christian Advocate and Journal first arrested his attention. He found its course of argument tending to justify or excuse slaveholding. A moment's reflection convinced him that this course was wrong. He penned a brief communication for that paper, with the hope of correcting its error, and with the full confidence that it would be readily inserted. [What a mistake!] The refusal to publish excited further inquiry into the subject. And the course of his own logical mind soon brought him to precisely the same conclusions with the "fanatical" abolitionists of the times, whose reasonings he had never heard! [What a confirmation of the truth of our doctrines!] Abolitionists soon found in him an able coadjutor, and he has thrown himself at once into their ranks, without a cavil or a struggle to preserve himself from the contamination of their society, and the odium of their fellowship. [What an example for a host of lesser men, if they could muster the magnanimity to imitate it!]

From Zion's Watchman.

Oppression at Home.

Between oppression as it exists amongst ourselves and oppression in distant lands, it would seem here must be a very wide difference in nature. We are led to make this remark from observing how deeply is the expression of religious and political sympathy with our fellow men in distant lands, who are the subjects of foreign oppression a sympathy with which our religious papers are much affected, and which sometimes may be found in the columns of the Advocate. In reading brother Dempster's letter in that paper of the 6th, some of his observations struck my mind with much force, and induced the following reflections. The expressions to which I refer are as follows. Speaking of the southern half of the new world, he says, "Its past history is a horrible record of national oppression. It writhed for several ages under the iron despotism of foreign tyrants, in whose ear a groan was treason. It was shut out from the whole human race, as if located upon some distant

planet." Whilst we fully accord with brother Dempster in his expression of repugnance to foreign misrule and injustice,—whilst we hate oppression as heartily and honestly as we can, we do not see any reason for exporting all our stock of sympathy to distant regions, when in our own land, and under our own laws, oppression rears its hideous head, black and cursed as ever was the "iron despotism of foreign tyrants" in South America; an oppression "in whose ear a groan is treason" too.

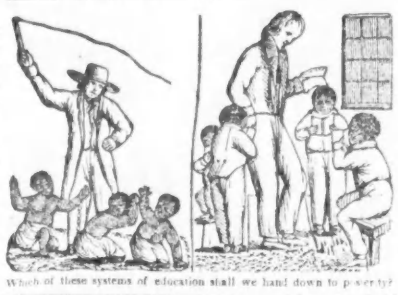
There is a strange tendency in the human mind to descry distant wrong and oppression, and to hurl anathemas at the oppressor; and it would almost seem, that the oppression which requires a mental telescope for its discovery because of its distance from us, is the oppression of all others which most demands our sympathies. But whilst we sympathize with the oppressed wherever found, and from whatever source that oppression springs, we cannot, we dare not, pass by and overlook the oppression of two millions of our fellow men, who, upon our own shores are held in bonds, and oppressed by a system of slavery galling in its yoke and horrible in its records of oppression.—We dare not slip all our sympathies across the mighty waters, nor even to South America; nor need we travel to Buenos Ayres to find men "shut out from the whole human race," as completely "as if located upon some distant planet." Let the moral and political degradation of the inhabitants of South America be deep as it may—show us oppression in whatever form you choose—hold up to our gaze the "iron despotism of foreign tyrants," and read to us the most "horrible record of national oppression" you can lay your hands upon; and *we* pledge ourselves in the slavery of our southern states, to find oppression that shall equal it in atrocity, inhumanity, immorality and degradation. Oh, but says the shocked and startled sympathy of our telescopic philanthropists, "slavery is a part of our civil institutions," and we may not lay hands upon it. And may we ask our long-sighted, eagle-eyed friends, why we are not to meddle with slavery as it exists among ourselves? Will they show us wherein consists the difference between *foreign* and *domestic* oppression; and why domestic injustice and wrong are not as hideous and tyranical as foreign tyranny? If not, perhaps they will suffer us to do so for them. The oppression under which South America has "writhed for several ages," is an oppression of political consistency. It must be borne in mind that catholic powers have mainly held the rule over our sister continent—governments whose admitted maxim has been "might, not right;" and who even at this hour, maintain the dogma, "that ignorance alone is the foundation, the sure foundation, of political power." We say, then, that oppression and injustice are the natural works of all governments, upon whom liberty has not breathed the breath of life; and that in thus exercising unlimited power in the most arbitrary and oppressive and degrading manner, it is but true to itself, and consistent to its known principles.

But how different is the view of American oppression and slavery? This vast nation proudly boasts of her rights and liberties. She has published to the world a bill of human rights founded upon the demands of moral justice (which is a text-book for liberty all over the world,) and has given to her citizens a constitution at once the wonder and admiration of man. Upon her institutions, liberty (free as air) breathed the breath of life; the ship "Independence" launched in the year 1776, waved the flag of justice, her *mainmast* was the word of God, and her mainsail truth. When her prow first touched the waters of political existence, and she first ploughed the tide of time; oppression in every kingdom of the old world trembled, and injustice skulked away into her native darkness. But notwithstanding this boast of liberty—this bill of rights—this admirable constitution—America is a land of slavery, and oppression and wrong. Although, as a people, she is free from the blighting influences of Catholicism, and the degrading trammels of popery—she, in part, willingly adopts her system of exclusion and seclusion—and forbids millions of her children the privilege of owning their own bodies, and improving their own minds. She seals up the word of God, and forbids her own sons to be taught to read its sacred pages. She violates the dearest ties of human nature, and separates forever the most intimate and endearing relations of life: she declares that two millions of her citizens are "goods and chattels," "private property," the lawful right of a *thing* that calls itself a master, and *pretends* to be a man; nay, even assumes the Christian character, and *wishes* to be thought a *saint*: and all this is right, because, forsooth, the holder of his fellow man in bonds perpetual, has passed laws, whereby he himself, being defendant, and counsel, and jury, and judge, says, slavery, i. e. oppression, injustice, and wrong, are all right. Let not the religious press longer point to "records of national oppression" in distant lands; let not our ministers and missionaries tell us of the "iron despotism of foreign tyrants," and the degradation of heathen lands, when they quietly shut their eyes, lest they should see the oppression of our own land, and the worse than "iron despotism" of modern slavery. We ask our brethren to lay down their mental telescopes, and for a little time *look at home*. Let us first wash away the stain of slavery from the flag of our national glory—let us purge our own church from this moral evil, this "living curse;" let us drive the demon of slavery, and the bloodhound of oppression forever from our land; and then, and not till then, let us, pointing to distant lands and governments, cry shame, shame be upon you because of your oppression and injustice, as foreign nations now point at us, and strengthen themselves in despotism and misrule and oppression by our example.

J. E. K.

New-York, April 6, 1838.

The anti slavery ladies of Western Pennsylvania have it in contemplation to concentrate their energies so as to support a well qualified lecturer the whole of his time in the field assigned to the Western Executive Committee.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JUNE 2, 1838.

All men are created equal: are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Notice.

THE FOURTH ANNUAL MEETING of the New-Hampshire Anti-Slavery Society will be holden on Thursday the SEVENTH of June next, at ten o'clock forenoon, at the South Church in Concord. Every auxiliary Society, it is hoped, will be fully represented. All abolitionists are invited to attend, and take a part in the doings of the meeting. Several distinguished philanthropists of other States are expected to attend.

"Bold Anti-Slavery Movement!"

Under this startling caption we notice the following editorial remarks of the *Christian Statesman*, a paper published at Washington, in aid of the Colonization cause; and we extract it as showing that the "principles and policy of the Colonization Society" are calculated and intended much more to benefit the South by the perpetuation of slavery than to aid the cause of humanity by putting an end to it. The design of the Society being, not to liberate the *slave* and restore him to the rights of manhood in the country of his birth, but to take away the *free* colored man, and place him out of sight and hearing of the slave, so that the services of the latter may become more valuable, and his desire for freedom less ardent.

If it be the object of the Colonization scheme to put an end to slavery, as its advocates with so much assurance profess; why such alarm at the discovery, said to have been recently made by the northern abolitionists, that Congress possess the constitutional power to abolish slavery throughout the United States! Why is the South invoked to "speak out on this subject"—to sustain the cause of Colonization! giving assurance of the co-operation of a great majority of the North in checking the efforts of the abolitionists in laboring for the freedom of the slave without the oppressive condition of expatriation.—We do not object to the free people of color going to Africa, or to any other place to which they may *voluntarily* choose to go; but we do object that their *freedom*, the enjoyment of their inalienable rights, shall depend upon the condition of their leaving the country of their birth.

Many of the Northern Abolitionists have just discovered that, under the Fifth Article of the Amendment to the Constitution, which says, "Nor shall any person be deprived of life, liberty, or property, without due process of law," Congress possesses the constitutional power to abolish slavery throughout the United States. A writer in the "Herald of Freedom," published in Concord, N. H., in a letter addressed "to the Senator who threatened the abolitionists with hanging," says, "suitable respect for the doctrine of the Declaration of Independence; the law of justice, mercy, and humanity, and the rights of man, require the earliest exercise of this power." Another writer in the same paper, after maintaining the same opinion, says, "It cannot fail of being truly gratifying to the friends of the slave, to learn that every slave in the United States is thus held in violation of the Constitution." ALVAN STEWART, Esq., a prominent leader in the cause of abolition, declares, "Congress, by the power conferred on it by the Constitution, possesses the entire and absolute right to abolish slavery in every State and Territory in the Union."

More: At the late annual meeting of the American Anti-Slavery Society, held a fortnight ago in New-York city, a motion was made by Mr. Stewart, to amend the Constitution, so as to admit this doctrine, and after nearly two days discussion, the proposition was negatived on the final vote only by 39 to 46—two-thirds being required to amend the Constitution.

If the absurdity—we had almost said the moral insanity—of those who are assuming this tone of authority over the whole subject of slavery in the South, does not lead the citizens of that portion of the Union to come forward and give ascendency and effect to the principles and policy of the Colonization Society—the true conservative principles and policy for this Republic—we must distrust entirely our own reason, or lose somewhat of confidence in their wisdom. The entire South should sustain the colonization cause, and a great majority of the North will unite with them, leaving the abolitionists a small minority, without means or power to destroy, or even endanger, the Union. Let the Press of the South speak out on this subject. It is no time for silence. Delay may be defeat. Not one hour should be lost. There are signs and tokens of good in the South. Resolute and generous friends of African colonization are to be found in every southern State. Many southern Editors are boldly defending its views and policy. Mississippi and Louisiana have engaged generously and nobly in the scheme. It must triumph, for great are its allies—Truth, Humanity, Patriotism and Religion. For the South to neglect or desert it, is to injure herself, as well as quench the best hopes of the Union, of Freedom, and of Man.

Letter

FROM A MEMBER OF THE CONVENTION OF ANTI-SLAVERY WOMEN RECENTLY HOLDEN IN PHILADELPHIA TO A LADY IN THIS TOWN.

NEW-YORK, *May 19th*, 1838.

BELOVED SISTER,—I seize the earliest moment possible, to give you some account of the Convention of American women, at which I had the honor to represent your Society the present week. And in doing so, I must be permitted to paint a faint sketch of the scenes with which I have been surrounded, intermingled and most deeply affected. After spending a week of thrilling interest in this city, on the morning of the 14th inst. in company with numerous friends of kindred feeling, I left for the place of my destination. We glided peacefully along the unruffled surface of the beautiful Delaware, toward the "city of brotherly love"—not knowing the things which were to befal us there.—We were happy in the consciousness that we were going out on an errand of mercy—that we felt for those in bonds as bound with them;—but we did not dream that the trial-hour of our faith in the ultimate triumph of our cause—the moment which was to test the strength of our principles, the sincerity of our devotion, was so nigh at hand. At one o'clock P. M. our journey was completed. We were met at the boat by Rev. Mr. Grew and kindly conducted to his house, where the hospitalities previously proffered, were profusely bestowed. And here, in justice to other families, into whose bosoms we were by fortuitous circumstances afterwards thrown, I would say, that Philadelphia hospitalities, extended to those whose names even had there been unknown, exceed anything I have ever witnessed. We were informed, on our first arrival, that a splendid edifice, erected by some noble-hearted philanthropists of the fraternal city, at the expense of $40,000, had that morning been dedicated to liberty and the rights of man, bearing the name of Pennsylvania Hall, which was inscribed, in imposing capitals, on its beautiful stone front. At three o'clock P. M. we assembled to hold a preliminary meeting at the session room on the basement story of Pennsylvania Hall, a spacious and commodious room. There hung a portrait of J. G. Birney. Mary S. Parker was introduced to the chair by Sarah Pugh. She opened the meeting by reading the scriptures and prayer. A committee of 12 (which number was afterward increased to 20) was appointed to nominate officers and prepare business for the convention. It was my privilege to be on that committee, and I was thus brought into near and sweet communion with some of the choicest sister-spirits of the land. It was delightful to see so many gifted minds acting upon each other, and bringing their united energies to bear upon the interests of this holy cause. Yet, when I reflected upon the great responsibilities which rested upon this committee, its arduous duties and incessant labors, I almost shrunk from the place assigned me. O! how often, when an important question was pending, did I wish that *you* were at my side. I was there, New-Hampshire's solitary delegate, (Mrs. Storrs represented the Utica society) and sometimes almost felt as though I were bearing the ponderous weight of the whole granite state. During this our first meeting, while tired nature was reduced almost to the extremity of exhaustion, illness seized and threatened to unnerve my whole system. I was obliged to retire to a house in the immediate neighborhood of the Hall, where, by kind attention and careful nursing, I was made able the next morning, to attend to the duties of the convention. That evening, while I was obliged to recline on my bed, a part of my friends were delighted spectators of the nuptials of Theodore D. Weld and Angelina E. Grimke, and others were listening to animated discussions in the saloon of the hall.

Tuesday morning the committee of arrangements met at 8 o'clock. Sarah T. Smith of N. Y. (editor of Advocate of Moral Reform) was invited to the chair. Our convention met at 10 o'clock—organized, appointed officers—received names of delegates, &c. Miss Parker of Boston was unanimously chosen president, and she very reluctantly took the chair. I will not now give the names of other officers; you will see them in the printed minutes of the convention. Having proceeded thus far with our business, we were summoned to the saloon of the hall to hear a dedication poem by J. G. WHITTIER. As I entered that spacious room I was struck with the symmetry, the beauty, the taste which was displayed in its structure and in the selection and arrangement of its furniture. My eye soon rested on this beautiful motto, inscribed in golden characters on the arch above the altar, "VIRTUE, LIBERTY AND INDEPENDENCE." The poem, you may read and admire; but the glow of pleasure it awakened in our bosoms, sitting in that temple of liberty, gathered as we were, from various and distant sections of our country to pay our vows at Freedom's shrine, you never can experience. It was a moment fraught with before unexperienced pleasure, and will be a rich gem in the recollections of that eventful week. We then listened to speeches on free discussion, Indian wrongs, &c. by L. C. Gunn, C. C. Burleigh and Alvan Stewart, Esq. all of whom were truly eloquent.

Our convention met again at 4 P. M.—the session room thronged—applied for saloon but found it engaged—were so crowded we could not do much business and adjourned to Temperance Hall at 10 o'clock Wednesday morning. The business committee were obliged to meet morning and evening and sometimes at noon, so that our time was completely occupied.

Wednesday morning met according to adjournment at Temperance Hall. Meeting full of interest—some resolutions elicited very animated discussion. The limits of a letter forbid my even naming the subjects which came up before this convention. The subject of petitions was a prominent one, and an address on that subject prepared for circulation. A resolution was presented on the duties of church members, with regard to separating themselves from churches which admitted slaveholders to their communion, or slaveholding ministers to their pulpits. The resolution was carried, that it was our duty entirely to separate ourselves from such churches; consequently, nearly all abolitionists, who are professing christians, must deprive themselves of the privilege of church fellowship, for there are few churches in our land who have as yet refused to commune with slaveholders. Our Methodist sisters discussed this question admirably—if they withdrew from their respective churches there was none to which they could go, for the Methodist church is peculiarly one body, and they hope by remaining in the church to help abolitionize it, for abolitionists were now making in the Methodist Episcopal church at the rate of 100 per day.—Those who opposed this resolution will append a note in the printed minutes to explain the reason *why* they did so. My New-York friends and myself had not the privilege of voting on this resolution, as the gentleman where we were staying had sent his carriage for us before it was taken. At this meeting a committee of gentlemen waited on us to offer the use of the saloon of Pennsylvania Hall for a meeting of the convention at which both men and women might speak, and the assembly be a promiscuous one. The majority were in favor of such a measure, being of the society of Friends, but the minority so strongly opposed it the motion was withdrawn. There *was* a public meeting that evening, at which Mrs. Chapman of Boston, Mrs. A. E. G. Weld, Abby Kelley, and other females spoke, but it was not a meeting of our convention,—our president did not preside.—During that meeting a riot commenced which continued till we left the city. There were at least 3,000 persons in the hall—the first we heard was a cry of fire—*the house on fire!* This cry was repeated—but none moved—a most hideous yell was set up—brick-bats were hurled at the windows, the force of which was broken by swing blinds and they rebounded upon the mob. They searched for the gas pipes to extinguish the light, but in vain. The audience kept quiet and unmoved. Had there been a sudden rush—had terror prevailed, many doubtless had been crushed to death.

Thursday morning we met at the saloon which had been granted us for the day—500 ladies present—deeply interesting meeting. L. Mott spoke of the solemnity of the occasion—"the disturbance of the previous night," she said, "was like the troubled sea before a calm, rocking itself to rest—the storm of war without had lost its terror before it reached within—they were willing to share with their Boston sisters the honor of being mobbed." Abby Kelley of Lynn made some interesting remarks on the subject of slavery's being interwoven into our whole system—it is wound around us—we are fed and clothed with the products of slave labor—we make high professions—talk much of sacrifices, but words should be deeds—we should repent in sackcloth and ashes, not in silks and satins. It was proposed in a resolution, to return to the slave four fold, &c. "*Four fold!*" exclaimed an aged lady, "we have not an equivalent, much less four fold, we cannot restore the hundredth part of one fold—but the dedicated soul is known to God—let us do all we can." After the close of this session the business committee were obliged to meet, and while assembled, one of our number from New-York received a note from her brother in Philadelphia, begging her not to attend the meeting at the hall in the evening, saying that there would be the most serious riot the city had ever known. She thanked him for his kindness, but could not assure him that she should not attend the meeting, for if, in defending the right of free discussion and breaking the chains of two and a half millions in bonds, blood must flow, her's might as well be shed as others—but entreated him to use his influence to prevent a mob. We met again at 4 o'clock—the mob had gathered around the hall but we walked steadily and firmly through. No sooner were we within, than they raised a terrific yell which continued through the session, almost deafening our ears—but we raised our voices to their topmost pitch and succeeded in proceeding with our business. Addresses and resolutions were read and discussed. A message was received from friends without, requesting all colored women to absent themselves from the meeting in the evening, as it would be peculiarly dangerous for *them*. But they were unwilling to comply with this request, and declared their intention to be present, saying, that if others suffered for them, surely they were willing to suffer themselves. Some of the white ladies, admiring their magnanimity and moral courage, pledged themselves to afford them all the protection in their power. The mob was now rapidly increasing and becoming more enraged—a message was sent in, advising the ladies to retire the back way; they concluded however, that as they had been accustomed to pass out at the front door, they would do so on that occasion, and that they would walk with their colored sisters to preserve them if possible from insult (and from this fact a great hue and cry has been raised about amalgamation—that black and white people were seen promenading the streets arm in arm, &c.) At one time the managers of the hall sent us word, that if we would stay and keep possession of the hall until the evening lecture, they would send us supper; soon however, they requested us to retire. It was doubtless thought to be too hazardous an experiment. We held a longer session than usual, finished the business we had designed to prepare, and walked out the front door into the midst of an infuriated mob. Miss Parker seeing a smile playing upon the countenances of some, created by the remark that we did not come to Philadelphia to go out at the back door, very impressively said, that she hoped we should preserve solemnity, as we did not know but in passing from that hall we should pass to the judgment. We felt the force of her remark and walked solemnly but firmly through a mob of thousands, and not a hair of our heads was injured. One lady was struck with a stone but not hurt. There was some insulting language to our colored sisters, but they were permitted to pass unmolested. A pathway was made for us, but we were in imminent danger—had the mob closed upon us they might have accomplished our destruction. The Lord restrained them. We had many warm friends, anxiously watching our movements in that perilous hour, but *they* could not protect us from such a rabble. The arm of their united strength would have been perfect weakness.—They were anxious spectators of the scene, but we were out of their power, completely in the hands of a ruthless mob. The heart of man, said one of our number, may sometimes quail—the heart of woman *never*. We reached our homes in safety. The mob was now rapidly increasing and the friends of free discussion were looking, with painful solicitude, to the events of the evening. (Rev. George Storrs of Utica was to lecture.) But soon after we left the hall, the *mayor* appeared and demanded the key of the building, saying he could not protect it unless the key was in his possession. The key was put into his hand. Thus the abolitionists, without the yielding of principle, or succumbing to the mob, were deterred by the demand of the mayor from holding their meeting, and an immense sacrifice of life was doubtless saved. The mob were determined to fire the building unless prevented by civil authority.—This the mayor doubtless knew; and, as it is supposed, not wishing to see, in the heart of his city, the imposing spectacle of such a splendid hall for free discussion, from which, if permitted to stand, a flood of light would constantly be emitted on the surrounding darkness, and breaking through the cloud that has so long thrown a mantle of security over the monster slavery, unroll for a world's inspection, its horrid deeds, yet, dreading the awful catastrophe of such a scene of martyrdom as would doubtless have crimsoned the soil and stained the annals of that far-famed fraternal city, had the abolitionists held their meeting, he demanded the key. He then, as I was credibly informed, addressed a few words to the mob and bid them good night, telling them that they would see no more of him till morning. About 8 o'clock the work of destruction begun. They deliberately broke the windows, cut down the doors, demolished the seats, gathered the elegant furniture, and adding a pile of shavings, set fire to the whole. The gas was let off and the fire communicated to the streams and the whole building was soon wrapped in flames. In the words of Whittier, "the beautiful temple, consecrated to liberty, was offered a smoking sacrifice to the demon of slavery." The mob would not permit the fire department to play upon the hall, all they could do was to preserve the surrounding buildings. "Up to a late hour," says a Philadelphia paper, "we should say that the dense mass, occupying every street, alley and house top in the vicinity of the fire, could not have been less than 50,000 persons." Our business committee met that evening at the house of James Wood, (where I made it my home) a few squares from the hall; and while others were watching the flames, we felt it our duty to prepare business for the following morning, and remained in our room until, at the falling in of the roof, such a lurid flare burst on the sight of those who stood gazing at the scene, that a gentleman informed us that we might be in danger from the spreading flames; and that we were in danger from the mob, we knew before, being in the house of a noted abolitionist, who had frequently been called for by the rioters during the day. We therefore postponed farther business, having prepared enough for a short session. We then assembled in the parlor and spent an hour in conversation. Mr. and Mrs. Weld and many other friends were present.—Late at night, quiet was partially restored, and we hoped that the peace of the city would no more be disturbed. Vain hope. The next morning the ladies of the convention repaired to Temperance hall, to which place we had adjourned, and which had been loaned us at our pleasure. But alas! Pledges are no longer sacred when slavery, in the form of a mob, rules the city. The rioters had gathered around the door and the managers refused us entrance.—At this moment we were invited to the spacious and beautiful school-room of Miss Sarah Pugh. It was distant from the place where we had met and separating, we went to the building by different routes in small companies. On arriving there we were urged by a friend to do our business as quick as possible, for the mob, if they learned where we were, would be upon us. Another gentleman said, "Ladies, the mob will be upon you in less than an hour, I hope you will be prepared." Soon the owner of the building sent a message, requesting, or advising us, to hold a long session and finish our business, for if we left the house the mob would not permit us to return. He did not do it on account of his building, for that he expected would be

demolished at night. Miss Parker then said that there was an opportunity for all who wished to retire; she hoped none would remain but the firm-hearted. Not one moved;—it was a solemn scene; every countenance, though deadly pale, bore marks of strength of purpose;—the object for which we had assembled was not to be relinquished on account of threatened danger. We sat there from 9 o'clock A. M. to half past 1 P. M. Our business finished, we adjourned to May, 1839, to meet again at Philadelphia.—I was very solicitous that the next convention should be at Boston, but found a large majority in favor of holding it farther south and I yielded to their wishes.

Now followed a most impressive scene, a melting season of prayer to God. The precious promises of His word, as they had shed their balm on our listening spirits, and the many prayers in which we had united, had, through the week, nerved our souls to action, and disarmed our hearts of fear. And now, as we were about to separate, the object of our meeting being accomplished, there rose from the altar of our hearts an almost overwhelming flow of gratitude to God.

On returning to the house of Mr. W. we found the family preparing to abandon it, it having been marked by the mob for destruction. We hastily gathered up our things, commanded a carriage, and repaired to the house of Mrs. Atlee, widow of Dr. Edward Atlee, who was the intimate friend of Shipley, and one of the most distinguished abolitionists in the city. We were most cordially received, though entire strangers; her house was at our service, but she knew not but it would be mobbed. They had once been mobbed during her husband's life, and his name was still extensively known as a leading abolitionist, but she *thought* that we should be safe. Early in the evening we were alarmed with the cry of fire, and found that the asylum for colored children, a few doors above us, was in flames, and the street was thronged with the mob. Efforts were made to prevent the fire department from doing their duty, but one engineer, a very athletic man, declared that he would defend the building at all hazards, and inquired if there was not another who would back him up. He was answered by one at a distance, who pressed through the crowd to his assistance, and the building, though almost ruined, was not entirely destroyed. The mob, for a long time, lingered in that street, halting before the doors of some who were known to be abolitionists, but without making any attack passed down to the school room in which we had last assembled, with the intention of destroying it; but the mayor made his appearance and protected the building. The city was in a tumult most of the night, but no farther damage done. Early this morning, we left for this city, where we arrived in safety, but almost entirely exhausted.

Yours weary and fatigued, but not discouraged in the cause of the oppressed, L. W.

For the Herald of Freedom.

Exercise of the Right of Suffrage.

Mr. Editor:—In the Herald of the 5th inst. I find an article taken from the Pennsylvania Freeman, deprecating any political organization on the part of the abolitionists of New-Hampshire as fraught with consequences extremely prejudicial to the cause of emancipation. Now, sir, I must differ from this writer most sincerely, and I think for the best of reasons. I am willing to admit that for abolitionists to exercise their right of suffrage in favor of the down-trodden would subject them in some instances to the contamination of political partyism. The same might be said in case one denomination of christians should aspire after the exclusive rights of religious freedom, and should attempt to elect men to office that would favor such an enterprise;—could the other religious denominations of christians justify themselves in sitting still until a religious aristocracy had subjected them to the tyranny of the pope? Are we not, as yet, in the peaceable possession of all our civil and religious privileges (a little mobbing excepted) by a well balanced political po and what are we to expect but anarchy and confusion in all our ranks if we take the ground suggested by the sentiments contained in that article? And pray tell me of what rights the philanthropist and christian can avail themselves, if they may not seek the protection of law? We complain of mobs, the muzzling of the press, and the refusal on the part of Congress to hear our petitions, and shall it be admitted that to vindicate these rights at the ballot box, is to enter into a political scramble for office, and therefore give up our rights? Is it to be expected that abolitionists can obtain all the rights which are necessary to constitute them and the slaves (whose cause they plead) a free people by prayer to God, and at the same time neglect the use of those means which a liberal providence has put in their power to make them so? Or, shall we be so fanatical as to believe there is virtue enough among the people to yield to us all our righs without any effort on our part? And how can we say that we ask nothing at the hands of our enemies, when it is known that we are pleading constantly in the Congress of the United States the rights of the poor slave together with our own? The very spirit of this reasoning is to give up the political franchise into the hands of our enemies to tyrannize over us at their pleasure. This course has been pursued until the Congress hall has become a den of murderers and debauchees, and thousands of dollars and scores of days spent to ascertain whether Graves murdered Cilley honorably or not, while if they had done their duty, and acted like honest men, they would have returned a verdict of guilty, and expelled the offender. And thus you see, sir, that the nation with all its dear bought blessings, is standing quivering over the crater of inevitable wretchedness, in consequence (at least it is to be feared) of the mean, dastardly delicacy so universally indulged by people professing christianity, and especially ministers of the gospel. Who, I ask, should plead, pray, and vote for the interests of the nation, if men of morality and religion may not be justified in doing it. Who will feel for the blood-bought privileges we enjoy, if those constituting the salt of the earth cannot do so? And yet we must be told it is a delicate subject, and good folks should have nothing to do with it; and here leave the field to a set of political gamblers that care no more about the interest of the nation than Apolyon does about the bible. I do not mean to be understood to say that christians should enter the field as political partizans; no: I mean the reverse entirely; that is, they should encourage the election of the best men without any reference to the withering party spirit that curses our land. But suppose the abolitionists for fear of contaminating their cause, or of being called politicians, should decline making any nomination, and the two contending parties should nominate two candidates neither of whom were entitled to the confidence of the abolitionists, the result would be that all the abolition votes must be lost, and a miserable, time-serving, political aspirant would be chosen, whose only ambition would be to fleece the people and live upon the spoils. I must therefore believe it is the imperious duty of every honest man to avail himself of all his constitutional rights to save the nation from impending ruin, and to perpetuate the inalienable rights of man to the latest generation. It is christian, it is Godlike, and to stop short of this is to surrender to our enemies our only hope of success in the great work of emancipating the world from slavery.

These sir, are my views upon this important subject. I doubt not that I shall receive the anathamas of many, and that it will be said, there, I told you so, abolitionism is a political cause and they are drumming and marshaling their hosts for the campaign. Let it be so. I never supposed that the cause of freedom would be maintained under a republican form of government in any other way, and there is no high-minded statesman that will pretend to introduce any other doctrine. Let others then, do as they will, I am determined for one, by the help of God, that no man shall disgrace the presidential chair at the next election by the popular vote, who is not a thorough abolitionist.

Lowell, May 16. BRYAN MORSE.

The following lines were written on reading an account of the death of the late editor of this paper by a young man, who is himself the victim of a lingering disease.

—

To the Memory of Joseph Horace Kimball.

Farewell! thou art gone—and their blessings with thee,
To the home of the weary, the bond and the free.
On whom shall thy mantle of loveliness fall?
Thou art curtained by death in his funeral pall!

With the Watchers thou stood on Jerusalem's hill,
There of Shiloh's glad waters partaking thy fill;
Then scattered the truth in its brightness abroad,
From the well-springs of life at the fountains of God.

And thou sought not so much o'er the perilous wave
Thy hovering life, as the life of the slave.
Over "Ocean's bright isles" rose the sufferer's cry—
Thou returned to thy country to speak—and to die.

In the 'harvest of souls' to thy garner art past—
With the first thou art fallen—thou wilt not be the last.
We watched thy freed spirit—it rose from our sight,
Like the day-star that fades in an ocean of light.

And Humanity weeps o'er the dust of the free,
While our hearts are in garments of mourning for thee.
Our prayers have gone up from thy fresh-broken grave,
That *our* lives may be given, like *thine*, for the Slave.

When the Jubilee song of the freed shall be sung,
Shall KIMBALL flow sweetly from every tongue:
A STAR with those Lights—with the brilliant, the few,
In the Old World that rose, to illumine the New.

Must thy name be emblazoned on records of stone?
It will live in the heart of thy country alone.
On earth thou wast meekness, forgiveness and love—
In the "Lamb's Book of Life" thou art written above.

Thy journey is finished—thy labor is done—
Thou hast met Him, the lowly, the suffering One;
The friend of the poor, who in Bethlehem trod—
Thou art pleading for *them*, at the footstool of God.

Lincoln, Vt., 4th mo. 20th, 1838. L. T.

Once for all.—The stories put forth by certain profligate and ruffian editors, about the 'ostentatious parading of whites and blacks, arm-in-arm, through Chesnut-street,' &c. &c. are purely fabulous, and coined for the basest of purposes. Nevertheless, he who would refuse to walk with a colored brother gives evidence that he is a murderer in his heart.

Liberator.

Prejudice Against Color.—The House of Representatives in Connecticut by a vote of 165 to 33, have refused to recommend the expunging of the word "white" in that clause of the constitution which specifies who shall be entitled to vote.

We thank heaven that here in the Granite State, as *slavish* as the majority yet is, we have no law depriving the colored man of the right of suffrage. He may here elect or be elected to office. We are, we trust, sufficiently emerged from a prejudice and folly suited only to the spirit of the past ages of darkness and error.

An application by a highly respectable committee in behalf of 124 legal voters was made on the 14th of May last to the Mayor and Aldermen of the city of Boston for the use of Faneuil Hall on the 31st, Thursday last, to hold a public meeting of the citizens in favor of the immediate abolition of slavery and the slave trade in the district of Columbia. On the day of its presentment the application was laid upon the table; and on the 21st taken up and rejected!! On the 25th, application was made by the same committee for a reconsideration and a reversal of the former decision, and on the 26th this last application was laid on the table—VIRTUALLY REJECTED!!! So much for Boston once more. It is stated in the Boston papers, that within eighteen months past fifteen applications have been made for Faneuil Hall, and that only one has been rejected, that of W. E. Channing and others for a meeting to commemorate suitably the outrage on life and liberty at Alton.—Verily, the authorities of Boston are a most dutiful set of servants to their masters, the slaveholders.

At a meeting duly notified of the South Congregational Church in Concord, May 22, 1838, the subject of slavery having been introduced, the following resolutions were separately discussed and adopted:

1. *Resolved*, That making merchandize of man, or slaveholding, as it exists throughout christendom, is a flagrant violation of the law of God.

2. *Resolved*, That the holding of two and a half millions of our brethren and sisters in bonds, in this country, is a deep and damning sin, paralyzing the efforts of the church, and threatening to involve the church and nation in one common ruin, and ought without delay to be abandoned.

3. *Resolved*, That this church ought by fasting, prayer, and corresponding effort, to "remember them that are in bonds as bound with them."

4. *Resolved*, That our duty to the oppressor, the oppressed, and to God, requires us to withdraw christian fellowship from those churches that tolerate slaveholding in their members, and to exclude slaveholders from our communion.

5. *Resolved*, That prejudice against our fellow men on account of color, is inconsistent with the religion of Jesus, and a reproach to God, who is no "respecter of persons."

6. *Resolved*, That we cordially approve of the general object of the American Anti-Slavery Society, as set forth in its constitution; viz: "to promote by peaceful and christian measures the entire abolition of slavery in the United States, and to elevate the character and condition of the people of color."

7. *Resolved*, That when the church forbear to give testimony against any sin because unpopular so to do, it fails to accomplish the object for which it was designed, incurs the displeasure of God, and ceases to be the light of the world.

Congress.—In the Senate, on Monday of last week, Mr. Clay presented a petition for the establishment of a National Bank, and took occasion to give an outline of a plan for one accompanied by some sound and judicious remarks. A debate of some length followed.

In the House, floods of petitions were presented upon the subject of the currency, the Cherokee treaty, mail routes, the abolition of slavery, &c. Several pretty packets, tied with red and blue ribbon were presented from ladies of Massachusetts, but very unceremoniously laid on the table.

Mr. Adams presented a great bundle of memorials from the State of New-York and other places, asking the House to expel him therefrom as a most intolerable nuisance. Mr. A. moved to refer the memorials to a select Committee of Investigation, that being the usual course adopted in such cases. After a hearty laugh the matter was laid on the table.

It is rather a curious fact, but a true one, that the Alton Observer is about to be re-established by one of the rioters who aided in its destruction. Alas, poor foolish men! they hardly know their own minds for a week together. Alas for 'public opinion!' a breath can blow it out as a breath has made it.—*Times.*

A Pilgrim.—Among the passengers in the Susquehanna, recently arrived at this port, [Philadelphia,] was Miss Harriet Livermore, who will be recollected by most of our readers as a zealous preacher. This lady, about two years since, left Philadelphia to go to Jerusalem. She went, tarrying a short time at London, touching at Gibraltar, Malta and the intermediate places, and abode for some time in the Holy City, sitting in the sepulchre "where the Lord was laid," wandering in the valley of Jehoshophat, climbing the Mount of Olives, fording Kedron, lingering in Gethsemane, and journeying round places consecrated to christian sympathies and biblical reminiscences,

Where David sung and Jeremiah wept.

This lone woman of delicate health, made all this journey without a male protector. She sojourned in a Catholic convent while in Jerusalem, and was kindly entertained. She was, then near the Levant, amidst those dying with the plague, and once in a place agitated by a tremendous earthquake. We have, for our good wishes to the pilgrim, received not any consecrated relic, but a pomegranate taken from the garden of Gethsemane.—*U. S. Gazette.*

A NOBLE ENTERPRISE.—Under the patronage of the American Tract Society, the History of the Temperance Reformation, prepared by the Rev. Thomas Baird, from the permanent documents of the American Temperance Society, has been translated into the *French*, and printed; also into the *Dutch*, and printed in Holland; in the *German*, at Berlin; in the *Swedish*, at Stockholm; and in the *Russian*, at Moscow, with a prospect of its being translated into the Hungarian. The Society has recently appropriated $1000 to the furtherance of the work.

The Emperor of Austria has followed the example of the King of Prussia, by sequestering the estates of the Hungarian Bishops, Catholics, who, like the Archbishop of Cologne, forbade their clergy to solemnize mixed marriages unless the children were to be brought up in the Catholic faith.

The brig Carvo, at New-Orleans, spoke on the 30th ult. off Berry Islands, a British man-of-war, who reports that two days previous she captured a slaver, with 500 slaves on board, from the Coast of Africa.

Irish Equity.—A couple from the Green Island, Pat and Nancy, had settled on the Mississippi, and in course of time, (to use the language of the region) had "acquired six children and nine negroes." Pat had a mind to better his fortunes, and to go unencumbered higher up the river; and he therefore explained his plans to Nancy, finnishing with, "and so, my darlin, I'll lave you; but I'll do my best by you; I'll lave you the six dear, nate, pretty little children, and I'll take the nine nasty, dirty negroes."—*Miss Martineau.*

Black Guards.—It is reported that two regiments of negroes, 700 each, are to be raised in Canada and stationed on the Niagara river.

The following is the law under which the proprietors of Pennsylvania Hall claim an indemnity from the city:

Act of Assembly of the 16th of June of 1838.

Section 36.—That in case any dwelling house or other building or property, real or personal, shall be injured or destroyed within the said city and county of Philadelphia, in consequence of any mob or riot therein, at an election or at any other time, it shall be lawful for the owner thereof, or his agent, to apply, if in the county, to the Court of Quarter Sessions, and if in the city to the Mayor's Court, who shall thereupon appoint six disinterested persons, who shall be sworn or affirmed, to ascertain and report the amount of said loss, and also whether the said owner had any immediate or active participation in said mob or riot, and on such report being made, and the fact that the owner had no such participation being ascertained, and the report being confirmed, on an examination of law and fact by said court, the said report and confirmation shall be certified to the county commissioners, who shall forthwith draw their warrant on the treasury for the amount so awarded, which warrant shall be duly paid by the treasurer.

500 Dollars Reward.

PENNSYLVANIA—SS.
In the name and by the Authority of the Commonwealth of Pennsylvania.
BY JOSEPH RITNER,
Governor of said Commonwealth.
A PROCLAMATION.

WHEREAS, I have learned with the deepest regret, that the soil of Pennsylvania has been disgraced, the rights of her peaceful citizens outraged, and their property destroyed by acts of lawless riot. For the first time the orderly city of Philadelphia has become the theatre of scenes heretofore only contemplated at a distance, as dangerous excesses on the part of others. They have now been enacted in our midst, and assumed a form the most destructive of property and domestic quiet, the most inimical to individual rights, and the most ruinous to social harmony and public order that can be conceived.

The torch of the incendiary has been applied by unmasked violaters of law, in the darkness of night, in the heart of a crowded city, and for the avowed purpose of preventing the exercises of the constitutional and invaluable right of "the free communication of thoughts and opinions." And whereas, if it be true that "even error of opinion may be tolerated while reason is left free to combat it," the practice of combating supposed error with the firebrand, or of punishing even crime without the established process of law, must be the very essence of tyranny. And whereas, it is the duty of the magistrate to protect all in the exercise of their constitutional rights, without respect to the question whether their respective objects be or be not agreeable to himself or others, so long as their deportment is peaceful and the object lawful:

And whereas, it is the duty of the Governor of this commonwealth "to take care that the laws be faithfully executed," especially in cases where enormity transcends the magnitude of common guilt:

Therefore, for the purpose of promoting and securing the apprehension of the wrong doers in the premises, I, Joseph Ritner, Governor of the said Commonwealth, do hereby offer a reward of five hundred dollars, for the apprehension and conviction of each and every person engaged in the burning of the building called the Pennsylvania Hall, in Sixth street, in the city of Philadelphia, on the night of Thursday, the 17th instant, or in setting fire to the building called the Orphans' Asylum, in Thirteenth street, in the said city, on the night of Friday, the 18th instant, to be paid on the due conviction of each and every one of the persons aforesaid.

And all Judges, Justices, Sheriffs, Coroners, Constables, and other officers within this Commonwealth, are hereby required and enjoined to be attentive and vigilant in inquiring after and bringing to justice the person or persons guilty of the crime aforesaid.

Given under my hand and the great seal of the State, this 22d day of May, in the year of our Lord 1838, and of the Commonwealth the sixty-second.

By the Governor.

THOMAS H. BURROWS,
Secretary of the Commonwealth.

May 24, 1838.

2000 Dollars Reward.

Mayor's Office, May 23, 1838.

The excitement growing out of the daring outrage perpetrated against the laws, having subsided, I take the earliest opportunity of making known to my fellow citizens my determination of adopting every means within my power to arrest and bring to trial those who so recklessly defied the Law. I therefore hereby offer a reward of TWO THOUSAND DOLLARS, for the apprehension and conviction of the vile perpetrator or perpetrators, who, on Thursday night last, broke into and fired the Pennsylvania Hall. JOHN SWIFT, Mayor.

May 23, 1838.

HYMENEAL.

Married in Hopkinton, Mr. Malachi T. Dodge, jr. of Nashua, to Mrs. Charlotte A. Ober, of H.

In Windham, Rev. Abiel Abbot Livermore, of this town, to Miss Elizabeth D. Abbot, daughter of the late Rev. Jacob Abbot.

In Westmoreland, William G. Woodward, Esq. of Northfield, Mass. to Miss Arabella K. Brooks, of W.

In Chesterfield, Mr. Orin Fairbanks, of Gilsum, to Miss Hannah Robertson, of C. Also, Mr. Lowell Fairbanks to Miss Achsah P. Dow, of C.

OBITUARY.

Died in Haverhill, Mass. Oliver Morse, Esq. aged 68.

In West Newbury, Thomas Hills, Esq. P. M.

In Durham, Mr. Jacob Odell, aged 61.

In Nottingham, Mr. Jacob Burnham, aged 90.

In Haverhill, John Nelson, Esq. Attorney at Law.

In Lowell, Mrs. Robinson, wife of Mr. David Robinson, formerly of Deerfield, N. H. aged 68.

In Wilmot, Mr. Ebenezer Fisk, aged 76.

In Hebron, Mr. Abraham Vickery, aged 65.

In Farmington, Amy Salter, aged about 100 years, formerly of Portsmouth.

In Haverhill, Mrs. Lavina C. wife of Mr. Daniel Morse.

In Sanbornton, Deac. Josiah Sanborn, a revolutionary soldier and pensioner, aged 72—Mrs. Hulda, wife of Lt. Aaron S. Judkins, aged 49.

In Peoria, Ill., of small pox, Mr. Henry Little, formerly of Boscawen, aged 46.

THE LADIES' SEWING CIRCLE of St. Paul's Church will hold their sale at the Grecian Hall the second Wednesday in June. Doors open at six o'clock P. M. Tickets 12 1-2 cents—children half price.

Tickets may be had at Mr. Brown's and Mr. Lyon's Bookstores or at the door.

STATE OF NEW-HAMPSHIRE.

Grafton—ss.

Court of Common Pleas, May Term, 1838.

NATHANIEL P. ROGERS, of Plymouth, in said county, Esquire, Plaintiff, against Jesse P. Curry, yeoman, Louisa Curry and Mary Curry, single women, all late of Holderness, in said county, Defendants.

Assumpsit upon the defendants' joint and several promissory note, dated the twenty-sixth day of December, in the year of our Lord 1835, for fifty-two dollars and twenty-five cents, payable to the plaintiff, or order, in one year, with interest annually.

Also—for another sum of sixty dollars, for so much money jointly and severally had and received by the defendants, before the day of the purchase of the plaintiff's writ to the plaintiff's use, which the defendants jointly and severally promised the plaintiff to pay him on demand.

This action was commenced by attaching the estate of the defendants' within this State; and it being suggested to the Court that no personal service of the plaintiff's writ was made on the defendants, because their place of residence was not known to the officer who served the same either at the time of the service thereof or after—It is therefore Ordered by the Court, that this action be continued to the next term of this Court, to be holden at Plymouth, in and for said county, on the first Tuesday of November next; and that notice be given of the pendency thereof by publishing this order, subjoined and referring to a description of the action, six weeks successively in the Herald of Freedom, (a newspaper printed at Concord, in our county of Merrimack,) the last publication whereof to be at least thirty days before the term, to which this action stands continued as aforesaid.

N. B. FELTON, Clerk.

Copy examined—
14—6w N. B. FELTON, Clerk.

STATE OF NEW-HAMPSHIRE.

Grafton—ss.

Court of Common Pleas, May Term, 1838.

NATHANIEL P. ROGERS, of Plymouth, in said county, Esquire, Plaintiff, against Jesse P. Curry, yeoman, Mary Curry, widow, and Louisa Curry, single woman, all of Holderness, in said county, Defendants.

Assumpsit upon defendants' joint and several promissory note, dated the 26th day of December, A. D. 1835, for $52,25, payable to the plaintiff, or order, in two years, with interest annually.

This action was commenced by attaching the estate of the defendants within this State; and it being suggested to the Court that no personal service of the plaintiff's writ was made on said Jesse and Louisa, because the place of their residence was not known to the officer who served the same at the time of the service thereof or after—It is therefore Ordered by the Court, that this action be continued to the next term of this Court, to be holden at Plymouth, in and for said county, on the first Tuesday of November next; and that notice be given of the pendency thereof by publishing this order, subjoined to a description of the action, and referring thereto, six weeks successively in the Herald of Freedom, (a newspaper printed at Concord, in our county of Merrimack,) the last publication whereof to be thirty days, at least, before the term of the Court, to which this action stands continued as aforesaid.

N. B. FELTON, Clerk.

Copy examined—
14—6w N. B. FELTON, Clerk.

STATE OF NEW-HAMPSHIRE.

Grafton—ss.

Court of Common Pleas, Nov. Term, 1838.

EZRA W. AVERY, of Plymouth, in said county, gentleman, Plaintiff, against Cyril Coburn, of Lowell, in the county of Middlesex, and Commonwealth of Massachusetts, gentleman, Defendant.

In a plea of Covenant broken, for that said Coburn, on the 23d day of April, A. D. 1836, by his deed of that date, duly executed, acknowledged and registered, in consideration of $850,00, paid him by plaintiff, conveyed to plaintiff a tract of land in said Plymouth, bounded and described thus, to wit—two acres of land, bounded north by Stephens Merrill, east by Stevens Merrill, south by the road leading to Rumney, and west by Robert Burns, called the Grant place, being the same land conveyed to said Coburn by Ephraim K. West, to hold to said Avery, his heirs and assigns. And the said Coburn did therein covenant with the plaintiff that he had not conveyed the said premises, and that he would warrant and defend the same to the plaintiff and his heirs, against the lawful claims and demands of any person or persons claiming by, from, or under him, the said Coburn; and the plaintiff says, that at the time of making and executing said deed, the said premises were under attachment by virtue of a writ of attachment sued out of our Court of Common Pleas in favor of one Nathaniel D. Healey, of Lowell, Massachusetts, against said Coburn, directed to the sheriff of any county in said State, or his deputy, commanding him, among other things, to attach the goods or estate of said Coburn to the value of five hundred dollars, which attachment was made March 17, A. D. 1836, in a plea of the case for that said Coburn, on the day of the purchase of said writ, was indebted to said Healey in the sum of three hundred dollars, for so much money by said Coburn before said day had and received to the plaintiff's use, which said declaration contained, among other things. And on the 17th day of February, A. D. 1836, said premises were also laid under attachment, by virtue of another writ of attachment in favor of Ephraim K. West against said Coburn, for the sum of $7000,00, which attachments were on said 23d day of April valid and in full force, and are now in full force.

This action was commenced by attaching the estate of the defendant within this State; and it being suggested to the Court that no personal service of the plaintiff's writ was made on the defendant, because he was not an inhabitant or resident of this State at the time of the service of said writ, or since—It is therefore Ordered by the Court that this action be continued to the next term of this Court, to be holden at Plymouth, in and for said county of Grafton, on the first Tuesday of November next; and that notice be given of the pendency thereof by publishing this order, subjoined to a description of the action, and referring thereto, six weeks successively in the Herald of Freedom, (a newspaper printed at Concord, in our county of Merrimack,) the last publication whereof to be thirty days, at least, before the term to which this action stands continued as aforesaid.

N. B. FELTON, Clerk.

Copy examined—
14—6w N. B. FELTON, Clerk.

POETRY.

From the Liberator.

One who 'ministers at the altar' in this city [Boston]—with whose poetic genius both Europe and America are familiar—pours forth the emotions of his soul, in view of the fearful scenes at Philadelphia, in the following spirit-stirring verses.

The Tocsin.

Wake! children of the *men* who said,
'All are born free'!—Their spirits come
Back to the places where they bled
In Freedom's holy martyrdom,
And find *you* sleeping on their graves,
And hugging there your chains,—ye slaves!

Ay—slaves of slaves! What, sleep ye yet,
And dream of Freedom while ye sleep?
Ay—dream,—while Slavery's foot is set
So firmly on your necks,—while deep
The chain her quivering flesh endures
Gnaws, like a cancer, into yours!—

Hah! say ye that I've falsely spoken,
Calling ye slaves!—Then prove ye're *not*:
Work a free press!—ye'll see it broken:
Stand to defend it!—ye'll be shot.—
O yes! for people should not dare
Print what 'the brotherhood' wont bear!—

Then from your *lips* let words of grace,
Gleaned from the Holy Bible's pages,
Fall, while ye're pleading for a race
Whose blood has flowed thro' chains for ages;—
And pray—'Lord, let thy kingdom come!'
And *see* if ye're not stricken dumb.

Yes, men of God! *ye* may not speak
As, by the Word of God, ye're bidden;—
By the press'd lip,—the blanching cheek,
Ye feel yourselves rebuked and chidden;
And if ye're not cast out, ye fear it:—
And why?—'The brethren' will not hear it.

Since, then, through pulpit, or through press,
To prove your freedom ye're not able,
Go,—like the Sun of Righteousness,
By wise men honored,—to a stable!
Bend *there* to Liberty your knee!
Say *there* that God made all men free!

Even there,—ere Freedom's vows ye've plighted,
Ere of her form ye've caught a glimpse,
Even there, are fires infernal lighted,
And ye're driven out by slavery's imps.
Ah, well!—so persecuted they
The prophets' of a former day!—

Go, then, and build yourselves a hall,
To prove ye are not slaves, but men!
Write 'FREEDOM' on its towering wall!
Baptize it in the name of PENN;
And give it to her holy cause,
Beneath the Ægis of her laws:—

Within, let Freedom's anthem swell;—
And, while your hearts begin to throb,
And burn within you——Hark! the yell—
The torch—the torrent of the Mob!—
They're Slavery's troops that round you sweep,
And leave your hall a smouldering heap!

At Slavery's beck, the prayers ye urge
On your own servants, through the door
Of your own senate,—that the scourge
May gash your brother's back no more,
Are trampled underneath their feet,
While ye stand praying in the street!

At Slavery's beck, ye send your sons
To hunt down Indian wives or maids,
Doomed to the lash!—Yes, and their homes,
Whitening mid swamps and everglades,
Where no friend goes to give them graves,
Prove that ye are not Slavery's slaves!!

At Slavery's beck, the very hands
Ye lift to heaven, to swear ye're free,
Will break a truce, to seize the lands
Of Seminole or Cherokee!
Yes—tear a flag, that Tartar hordes
Respect, and shield it with their swords!

Vengeance is thine, Almighty God!
To pay it hath thy justice bound thee:—
Even now, I see thee take thy rod;—
Thy thunders, leaden and growling round thee—
Slip them not yet, in mercy!—Design
Thy wrath yet longer to restrain!—

Or—let *thy* kingdom, Slavery, come!
Let Church, let State, receive thy chain!
Let pulpit, press, and hall be dumb,
If so 'the brotherhood' ordain!
The MESS. her own indignant spirit
Shall still speak out; and men shall hear it.

Yes:—while at Concord there's a stone
That she can strike her fires from still;
While there's a shaft at Lexington,
Or half a one on Bunker's Hill,
There shall she stand and strike her lyre,
And Truth and Freedom shall stand by her.

But should she *thence* by mobs be driven,
For purer heights she'll plume her wing!—
Spurning a land of slaves, to heaven
She'll soar,—where she can safely sing:—
God of our fathers, speed her thither!
God of the free,—let me go with her!

MISCELLANY.

Hayti--Prejudice of Color.

It is well known to our readers that there exists an Anti-Slavery Society at Port au Prince. It consists chiefly of emigrants from the United States; and its objects are to assist the Anti-Slavery cause here, and to obtain and diffuse information in regard to it in Hayti. We have before us its first annual report, a neat pamphlet of 20 pages in the French language. To show what is thought and said in Hayti, we give an extract from the remarks of the President of the Society, Mr. Evan Williams, at the anniversary meeting.—*Human Rights.*

"In the United States, the whites only enjoy their natural rights, to the exclusion of men of a different skin, in violation of their solemn declaration before God and men. Have they taken a step to meet you? Have they extended to you the fraternal hand, in sign of peace and harmony, as to a sister republic new born? No. Wherefore? Because your persons are swarthier, or blacker than theirs, and because their feet are on the neck of our brethren of color. Were they to present us the fraternal hand, they would find themselves obliged to release from the yoke of bondage our brethren of the same complexion. Yes, Haytiens, it is of the highest importance to us that neither slavery nor Slaves should longer exist on the earth, peopled as it is with different races of men, since with slavery will disappear the prejudice which exists chiefly where slavery reigns. See indeed, with what sweet and smiling faces these bitter enemies of the rights of man approach us in Hayti, when their business calls them hither! We overwhelm them with politeness and attention; we treat them with all that deference, complaisance, and watchfulness of hospitality, which well-bred men are capable of according to their equals. Alas! Scarcely have they returned home, before they recover their customary feelings. They mock and turn into ridicule our kind attention to them; and their contempt of us becomes great just in proportion to the kindnesses they have received! If fortune or unforeseen events compel us to approach their coasts—as for instance to avoid the peril of shipwreck—instead of holding out the hand of succor, they arrest us, load us with all manner of vexation, shame us with humiliations, and plunge us into prison with felons and malefactors; having neither pity nor mercy for our brethren among themselves, they have no feeling for us but hatred,—their cruelty has taken the place of their hospitality. And yet, you who know the Americans only by name, or by having seen them on the shores of Hayti for the purpose of trade, will say, what are the white Americans of the United States to us—we have nothing to do with them—we have no need to occupy ourselves about them? No, my friends—you have much to do with them. It is enough that you have a skin different from theirs, to give you cause to think seriously upon the lot of those who groan in slavery, and to think that this slavery throws upon you a prejudice which these slaveholders entertain towards all of your caste. Take a look now at what has passed between the United States and the republics of South America. How promptly the States of the Union hastened to give the hand to those new States just arrived at the rank of nations!—how treaties of friendship were made with them, because there were white men at the head of affairs in these new republics, though composed in good part of colored men like ourselves. But see what has passed in Texas, where a handful of adventurers, or rather of desperate robbers, banded together for the purpose of tearing that territory from the government of Mexico, of which it formed a part, and of peopling it with the unfortunate children of Africa. See with what haste traffickers in human flesh of the United States have recognized the independence of Texas, where is opened a new and vast field for the cultivation of that *beautiful, honorable and productive species of commerce!*—and for perpetuating the slavery of the blacks, with the monstrous prejudices, and all the frightful retinue of the system!"

More Chivalry.

A writer in the Richmond Enquirer—a *democratic* paper, which carries on its front the picture of a woman—ay, of a WOMAN—holding a blazing torch over the great world, and on its blaze the motto, VERITE SANS PEUR—(*The truth without fear*)—thus sets the intellectual lynchers of the Ancient Dominion on the scent of a new victim.

"TOLLER'S "COURSE OF TIME."

Of this work, as a poem, I have nothing to say. Its author has already been enrolled among the renowned of British bards. He was taken, we may hope, to that rest which remaineth to the people of God, in a short time after the publication of his poem. I hope, he may appear at the day of judgment where his own imagination placed him in the following lines:

"Nor unrenowned among the most renowned,
Nor 'mong the fairest unadmired, that morn,
When highest fame was proof of highest worth,
Distinguished stood the bard."

The first notice of the "Course of Time" that met my eye, was in the Southern Religious Telegraph. That notice was highly flattering, and accompanied by extracts.—And it was one, if I recollect aright, recommending the work to public patronage. Although led then to form a favorable opinion of the poem, yet, until within the last week, I had only read a few detached passages, and never, until then, had seen these lines:

"Unchristian thought! on what pretence soe'er
Of right inherited, or else acquired;
Of love, or profit, or what plea you name,
To buy or sell, to barter, whip and hold
In chains a being of celestial make—
Of kindred form, of kindred faculties,
Born free and heir of an immortal hope!
Thought villainous, absurd, detestable!
Unworthy to be harbored in a fiend!"

There are other like passages, such as—

"Who blushed alike to be or have a slave."

I have not seen the pamphlet, for the circulation of which Mr. Crenshaw has been indicted; but I much doubt whether it contains any thing so offensive as those lines; and yet, this book of highly gilded poison, has recently been done up in the cheapest form, by some of our northern bookmakers, "for the use of schools," and sent on to Richmond, and no doubt to other Southern markets, to be sold at auction for almost nothing! and not a word is said about it! This, too, is a book that has been highly commended by a press professing great love for the South and southern people!

To show how daringly impious some pious men can be, when they would be wise above what is written, let us contrast these lines from the "Course of Time," with the law given by the All-wise, the Infinite, unchangeable and unchanging Jehovah himself to his people, as it is recorded in the 25th chapter of Leviticus—beginning at the 44th verse:

"Both thy bondmen and thy bondmaids which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids."

"45. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession."

"46. And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen and bondwomen forever: but over your brethren, the children of Israel, ye shall not rule one over another with rigor."

Let any man of common sense read this passage from God's own law, and then read the extract from Pollock's "Course of Time," and see if he can come to any other conclusion, than that the poet is guilty of the shocking impiety of calling the God of Israel a "fiend!" I shudder at the thought. Such are most, if not all, of your Abolitionists. I take this occasion to hint, that perhaps no people on earth were ever more severely taxed than we are in school books. It is high time that southern patriots should turn their attention to this important subject, and examine more carefully the books put into their children's hands. BLAND."
—*Richmond Enquirer, Nov. 10, 1837.*

Alas! how the enemies of the South are before and behind, and in the midst of them! It was the *Southern Religious Telegraph* which has recently won laurels in regard to the Auto da Fe over Mr. Breckenridge at Petersburg, that so handsomely let this foe into the camp! What a delightful literature the slaveholders will have when they get it expurgated!

Two questions on the 25th of Leviticus:

1. Are the slaveholders "children of Israel?"

2. If so, who are the heathen? If not, where is their license to hold slaves?—*Human Rights.*

Christianity on its Last Legs.

In a late Boston paper there appeared a *toast* given by some intelligent gentleman, whose name though mentioned, was not familiar as associated with eminent deeds of literary renown, to this effect—"Christianity and the banks on their last legs!" With the banks we of course have nothing to do, though in all probability they will long outlive the individual who thus confidently predicts their speedy fall, and the world need not be surprised to hear, that the mural tablet which friends must doubtless raise in *Liberty Hall* to the memory of so great a man as the individual in question, has been paid for in bank bills as legal currency.

But to leave all political and commercial speculations out of view, how unprovoked, how vain are such attacks on christianity! Well might the gospel say in the words of its divine author—"They have hated me without a cause!" But perhaps this is not exactly true; the foes of the gospel *may* have one great objection to urge against it—the same which Lord Rochester had the ingenuity to discover and the candor to confess when he said, "the only grand objection to the bible is a bad life." Where men are living in the violation of God's laws, no wonder they should indulge a wish that these laws were without authority, cherish a hope that they might finally be without a sanction. Nay, the "fool hath said in his heart, there is *no God!*" that is, would there were none! But this hope is vain, this expectation is futile; christianity has stood on "its legs" for more than eighteen hundred years, and despite the charitable wish or wise prediction of our "toaster," exhibits no signs of weariness. It will continue to "stand" when he is dead, and when he rises from the grave, he will still find it standing to witness against him. Its past history warrants such an expectation. During the period of eighteen centuries, it has overcome all obstacles, survived all attacks, and at the present moment rests on firmer ground, and is compassed about with more impregnable bulwarks than ever. The world is fast discovering that christianity, is the parent of civilization, the friend of science and the best safeguard of civil order and civil liberty. Its foes therefore may be very bitter in their invectives, and very funny in their sarcasms, but every man of sense is conscious that their malice is unprovoked and their wit misapplied.

When we read these hostile and vain effusions, these elaborate attacks or casual outbreaks of infidelity, we seem to realize the following spectacle: We behold a great rock up-lifted by some mighty power from the bosom of the ocean and raised above the level of the adjacent shore. Crowds line the beach and gaze upon the wonder. Ever and anon we see some individual put off in a little shallop, and inviting the attention of the throng to the wonders he is about to effect, rows out to the rock. He drags forth a hammer from his boat, strips off his upper garment, and begins most industriously to pound away at the mighty mass of granite. He perspires profusely, smites with great vigor and seems to be doing immense execution. His friends wonder that the whole rock does not sink down forthwith beneath his prodigious efforts and they crowd around him as he returns, to gaze upon the huge fragments which he has doubtless separated from the mass and borne off in triumph. But alas! he has nothing to show but a broken hammer and bruised fingers!

Another and another push off from shore on the same errand—Gibbon's and Hume's and Voltaire's and Volney's, but with like success! The disappointed laborers gather on the beach and their friends gather with them to gaze on the granite rock. "It must sink," says one; "it is certainly cracked through," suggests another; "it *is on its last legs*," says a third small voice! But in defiance of all this, there the rock stands with most provoking stability, rather benefitted than injured by the poundings it has endured, since by those, certain shells and sea-weed which had attached themselves to the sides, have been knocked off, and the *real grain* of the stone discovered more clearly.

Our parable we hope is not difficult of explanation. He of Boston will recognise his own form among the "pounders," and live we trust to acknowledge the truth of the rest of the illustration.—*Epis. Recorder.*

From the Far South.

We had the pleasure of conversing freely, the other day, with a slave-holder from Alabama. He is a man of high respectability and much influence, and has traveled extensively in Alabama, Mississippi and Louisiana. He told us that although he owned slaves, he had no kind of fellowship with the system. He had heard much of abolition, and wished to acquaint himself with our designs and measures. Many, he said, had the same sort of curiosity, but were deterred by fear from its gratification. Many editors too would be much pleased to exchange with abolition papers, but were afraid to attempt it. In one instance, an editor ventured, but was careful to announce the fact, and state at length his reasons. Had he not have done this, he would have been lynched. He gave a deplorable picture of the fatal effects of the system on the character of the masters. "James Williams," he was delighted with. He was acquainted with names and places detailed in this little book, and did not hesitate to bear unequivocal testimony to the veri-similitude of the narrative. He knew of nothing improbable described in it, and worse things, he said, were perpetrated. This testimony is peculiarly valuable, coming from one born in a slave state, who is a slaveholder, and whose continual traveling has made him familiar with the treatment of slaves.

We asked him what was the character of the free negroes in the south; to which he replied unhesitatingly, that they were generally industrious, sober and enterprising.

He remarked the orderly, business aspect of our streets, and how different things were here from what they had been accustomed to see in the south. He said that their towns presented fearful scenes of dissipation and disorder; people there were idle, because it was considered disgraceful to be employed. Here he found it was a disgrace to be idle. He spoke of the terribly degraded condition of the lower classes of white people in slave states.

Ignorance of abolition movements at the north, he said, pervaded the mass of the community. Thousands of them did not know that such a thing as an abolition society existed. He told me what I had always believed, that the noisy excitement in the south on the subject of abolition was got up chiefly among the planters, who travel to the north in the warm months, by professed politicians, and editors under the influence of these two classes.

Withal he was opposed to the movements of abolitionists, chiefly because in his opinion they produced dissensions, threatened the dismemberment of the republic, and could not, he thought, prove available to the destruction of slavery. Nevertheless, he believed that slavery would be destroyed,—but in the providence of God. It seemed on further conversation to strike him, that this anti-slavery agitation which is pervading the mind of christendom, in both worlds, is a part of that machinery of providential interpositions, by which God purposes to overthrow oppression. Very singular, indeed, would it be, and opposed to the analogies of the Divine administration, if He should not first employ moral means, arguments, rebuke, expostulation, to produce a reformation; before resorting to coercive measures.

We supplied him with our different publications, and copies of our anti-slavery papers. We gathered hope from conversing with this candid, sincere inquirer after truth; our conclusion was that there is a large class of the people of the south, who have consciences that may be enlisted on the side of human rights, and who will yet hear what may be said on this subject, despite the tyrannical edicts of political demagogues, and overgrown, despotic planters.—*Philan.*

Whitewashing Extraordinary.

The Rev. Mr. Williams, whose return to the South Seas was noticed in the Herald a few days ago, gives in one of his narratives, a laughable account of the effect produced on the natives of one of the islands by a successful attempt which he made to convert the coral of their shores into lime. After having laughed at the process of burning, which they believed to be to cook the coral for food, what was their astonishment when in the morning they found the missionary's cottage glittering in the rising sun, white as snow! They danced, they sang, they shouted, they screamed for joy. The whole island was soon in a commotion, given up to wonder and curiosity. The *bon ton* immediately voted the whitewash a cosmetic and a kayldor, and superlatively happy did many a swarthy coquette consider herself could she but enhance her charms by a dab of the white brush. And now party spirit ran high, as it will do in more civilized countries, as to who was or who was not entitled to preference. One party urged their superior rank and riches; a second got the brush, and were determined at all events to keep it; and a third tried to overturn the whole, that they might obtain some of the sweepings. They even did not scruple to rob each other of the little share that some had been so happy as to procure. But soon new lime was prepared, and in a week not a hut, a domestic utensil, a war club, or a garment, but was white as snow; not an inhabitant but what had his skin painted with the most grotesque figures; not a pig but what was similarly whitened; and even mothers might be seen in every direction capering with extravagant gestures, and yelling with delight at the superior beauty of their whitewashed infants.

From the Washington Sentinel.

Another fugitive slave passed through this place [Union-Village, Washington Co. N.Y.] last week in pursuit of the north star. He started on this *fanatical* expedition from the State of Maryland, having left his '*protector*' to shift for himself. He was kindly treated and assisted here and at other places on the way, and ere this we presume is beyond the reach of the dealer in human flesh. His wife is dead, but he has two children living in Maryland, and the poor man even entertains the hope of one day seeing them freed from chains, and enjoying with him personal liberty and security. "Hope springs eternal in the human breast."

How many sundered families would the abolition of slavery re-unite! How many tears would be dried if Americans would only live up to the principles of the Revolution, and grant to others what they ask for themselves! What hope have we for the perpetuity of our own liberty, if slavery is to remain "the main pillar of the republic!" We would as soon think of building a house over the crater of a slumbering volcano, as erecting a government with such props and supports. If the slavery of the *blacks* is one of our "main" securities, may we not argue with great truth and propriety that the slavery also of the *whites* would give us a government of such great strength and durability as to tumble down only at the time of the explosion of all human systems and institutions? As this is a theme more suitable for some speculators in abstractions, we will leave it all entirely to him. Its own grandeur would overwhelm the common reasoner.

Arguments Against Pride.

Remember what thou wert before thy birth. Nothing. What wert thou for many years after? Weakness. What in all thy life? A great sinner. What in all thy excellencies? A mere debtor to God, to thy parents, to the earth, to all the creatures.—But we may, if we please, use the method of the Platonist, who reduces all the causes and arguments for humility, which we can take from ourselves, to these seven heads:

1. The spirit of man is light and troublesome. 2. His body is brutish and sickly. 3. He is constant in his folly and errors, and inconstant in his manner and good purposes. 4. His labors are vain, intricate, and endless. 5. His fortune is changable, but seldom pleasing, never perfect. 6. His wisdom comes not till he be ready to die, that is, till he be past using it. 7. His death is certain, always ready, at the door, but never far off. Upon these, or the like meditations, if we dwell, or frequently retire to think on them, we shall see nothing more reasonable, than to be humble, and nothing more foolish than to be proud.—*Jeremy Taylor.*

Industry and Habits of Dr. Dwight.

Professor Ives, of New-Haven, makes the following instructive reference to the late president Dwight, in a recent address before a horticultural society:

'He had the largest garden, the best culinary plants, and the finest fruits in the city, and all cultivated by his own hands. This fact will excite surprise, when it is recollected that he delivered a lecture to his class six days in a week, performed the duties of professor of divinity, and superintended the government of the college. He was the first in this city who cultivated the strawberry extensively and successfully. He demonstrated that an abundance of delicious fruit might be cultivated at a very little expense. He was a minute and accurate observer of the habits and laws of vegetables, and delighted in conversation to give or receive instruction in horticulture. He infused into his conversation music and poetry, and he was listened to with delight, even when his theme was the culivation of cabbages. Dr. Dwight was enabled to perform so much and so various mental labors, by invigorating his constitution by exercise in the open air. No one felt more strongly the sentiment of the poet:

'The idler is a watch that wants both hands,
As useless when it goes as when it stands,
Want of occupation is not rest;
A mind unoccupied is a mind distressed.'"

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Goffstown, N. H. May 26, 1838.—2 m.

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Pittsfield, May 5, 1838.

Kimball & Thome's Journal.

EMANCIPATION IN THE WEST INDIES. A Six Months' Tour in Antigua, Barbados and Jamaica, in the year 1837. By JAMES A. THOME, and J. HORACE KIMBALL. pp. 490. 8vo.

For sale at the A. S. DEPOSITORY near the office; also, at the Bookstores of MARSH, CAPEN & LYON, and ISRAEL S. BOYD.

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Concord, 23, March 1838.—tf.

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